



we see not, we shall have cause to be thankful to God and them; but if any man shall impose upon us any thing that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be strait of all outward comforts, and if it were possible, to die a thousand deaths, rather than do any thing against the least title of the truth of God, or against the light of our own consciences."

In the army of CROMWELL, many of the most distinguished leaders were Baptists. Nor can it be doubted that Generals HARRISON and LUDLOW, Colonels LILLEBURN and MASON, Admiral PENN and others, had considerable influence in the publication of the ordinance of 1650, and the instrument of Government in 1653, both of which embodied the principles of religious freedom.

In 1662, some of the principal Baptist ministers in Lincoln, Hereford and Kent, &c., published an excellent address, in which we meet with the following language:—"We have here written some arguments, which we humbly offer to all men, to prove how contrary to the gospel of our Lord Jesus Christ, and to good reason it is, for any magistrate, by military force, to impose any thing in the worship of God, on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the civil peace through of different persuasions, in religious matters. All that we desire, which is dearest to all our lives, is, that our spirits and consciences may be left free to serve the eternal God." In the subsequent struggles of the Nonconformists, to whom, in the opinion of Lord King, himself an Episcopalian, we owe all "true notions of religious liberty, and general freedom of conscience," the Baptists largely shared, both by their calm endurance, and by their active efforts.

In 1774, a day of fasting and prayer, "in behalf of our poor blind persecutors, and for release of our brethren," was recommended by the Baptist General Association of Virginia. "Effort was put forth in a lawful manner till the whole Episcopalian hierarchy was abolished."

In 1775, the Baptists of New England, in their petition to the Assembly, set forth their claims in a bold and fearless manner, demanding religious liberty as a right. "In February, 1785, a law for the establishment and support of religion was passed in Georgia, through the influence of the Episcopalians. It embraced all denominations, and gave equal privileges; but in May, the Baptists remonstrated against it—sent two messengers to the Legislature, and the next session it was repealed."

May principles like these ever actuate our denomination; and may the experiment first attempted in the little Baptist State of Rhode Island, of leaving religion to itself, unsustained by civil power, be repeated by every land; until there shall be enjoyed by all—"Freedom to worship God!"—*Montreal Register.*

#### Fields chosen by Baptists.

The Hon. and Rev. Baptist W. Noel, at the anniversary of the Religious Tract Society in London, referring to the efforts of Baptists, used the following language.

To show that the Roman Catholics oppose the truth as it is in Jesus, I will refer you to the unsworn efforts made in some lands, where I cannot honor them for the zeal and assiduity which they manifest. Could I perceive that there was an honest desire to promote the doctrines which they believe to be truth, and feel to be important, than my hostility, if not changed, would be somewhat mitigated, or even removed. But I have been grieved to see that, passing by the immense mass of the heathen that are wholly untaught, they choose, as scenes of labor, the Sandwich Islands, covered with American Missionaries, preaching the knowledge of the Christian—Tahiti, in which effects of the gospel of Christ have been seen, and which have not been passed over any land, while I know that they go to the Bay of Islands, where the banner of the gospel is unfurled—it shows me that there is a want of principle, or recklessness of spirit, which calls for the most earnest condemnation, and more zealous distribution of a counteracting influence. But no doctrine taught at home is more deeply still held than that more distinguished—because they come to our very doors—because they invade the circles of our own acquaintances—because they come to the cottages of our own land—because, hitherto, they have received no adequate check. It is because these doctrines, circulated by this instrumental party, have been received by hundreds and thousands through the instrumentality of our land—because they are thus pernicious and perseveringly zealous, that therefore, I call on all those who love Christian truth to manifest a zeal proportioned to theirs.

#### Bible Temperance.

The assertion is sometimes made, that the Bible does not discourage the use of intoxicating drinks. That it does not mention distilled liquors by name is admitted, and for this very good reason that the art of distilling was not known in the time of the apostle Paul, after the Bible was written. Two kinds of intoxicating drinks were in use, in those days when "holy men of old spake as they were moved by the Holy Ghost;" viz: "Wine," or the juice of the grape with the admixture of some powerful ingredients of an exciting character, both of which are condemned in the word of God, as will be seen in the following numerous quotations from the New Testament:

"Be not drunk with wine—wine is a mocker, strong drink is raging—he transgresses by wine, they have erred through wine, and through the drink are out of the way—the priest and Levite did not pass through strong drink—to whom that rise up to follow strong drink and continue till wine inebriate them; therefore hell hath enlarged herself and opened her mouth without measure—to whom that drink wine in bowls—she is not among wine bibbers—who hath who hath sorrow? who hath wounds without cause? who hath redness of eyes? they tarry long at the table, that is to seek mixed wine—not look upon the wine when it is red, when it giveth his color in the cup, when it moveth itself upright. At the last it biteth like a serpent and stingeth like an adder. Wo to them that are mighty to drink wine—and of strength to mingle strong drink—he is a drunkard and all the men of the city shall stone him with stones that he die, it is not for kings to drink wine nor for princes strong drink—he who shall add drunkenness to thine Lord shall blot out his name from under heaven—wo to the drunkards of Ephraim: they shall be trodden under foot while they are drunkards—they shall be destined to the gall dry—take heed that the harlots are not overcharged with drunkenness—let us walk honestly not in drunkenness—he who drink with wine—drunkards shall not inherit the kingdom of God—wo to him that giveth his neighbor drink, that putteth the bottle to his mouth and maketh him drunken."

A BIBLE READER.

**An Example.**—The New-York Journal of Commerce states that no intoxicating liquors of any kind were furnished by the Corporation, on board the boat which brought President Tyler to New-York.

#### Christian Reflector.

BOSTON, WEDNESDAY, JUNE 21, 1843.

#### The Seventeenth of June.

The great day has come and gone, with all its parade, confusion, pleasures and fatigues. It was a day of intense excitement to the young, of pleasing reminiscences to the old, of mingled emotions to the philanthropist and Christian. The bright side of the picture cannot be better described, than it is in the following paragraph from the editor of the Boston Courier.

"It was the day on which the first blow was struck for liberty in this western world. It was the place where the first blood was shed in battle for the cause of American freedom. It was the occasion on which the surviving members of the Committee of Correspondence, met to consecrate to the presence of the Chief Magistrate of the Republic and of the highest officers of the Nation, a monumental column erected over the ashes of martyred Patriot. The day—the spot—the occasion—the orator and the press—all were calculated to excite the deepest emotions which can agitate the human breast.

There was the multitude which gathered together from the green valleys and rugged heights of New England, and from the far-off cities of those who came in from her white villages and populous towns—from the marts of commerce—the fertile fields and laborious workshops, to listen to the eloquence of one of the greatest orators of the age, excited by a theme not unworthy of arousing the highest energies of his mind. And the noblest eloquence we can bestow on the effort is to say, that the speaker did not suffer in his hands. Those who were present must have had a full view of the orator, with every change of his expressive features, his graceful action and majestic bearing, as he stood in the presence of the assembled thousands, cannot be said to have enjoyed the crowning spectacle of the day. He addressed a cool, thinking and intelligent audience in a language suitable to the solemnity of the occasion and the character of the vast assembly who met to hear it. His address will stand the test of human scrutiny, of talents and of time."

—*The participants of the celebration will be found in another column.*

#### London Religious Tract Society.

In this Society members of the established church and of the dissenting churches unite. At its late anniversary, the Chairman observed that as a member of the Church of England, he rejoiced to find a field where all who held the fundamental doctrines of Christianity, and were animated by its spirit, could unite together in a work of Christian love. In the present day there were not a few who restricted the bounds of the Christian Church within very narrow limits; to that number he did not belong; he cordially agreed with the quaint but pious saying of Hall—"Whoever is good enough for Christ is good enough for me."

To those who thought it impossible to expect the blessing of God to rest upon the labors of Churchmen united with Dissenters, the best reply was in the operations of this Society for nearly half a century, with the blessing of God resting upon them.

This Society circulates tracts in nearly ninety languages! And its total circulation is estimated at nearly 377,000,000! The benevolent income of the last year was, £49,050, 15s. 10d.

One of the speakers at the anniversary was the Rev. Dr. KRAMMACHER, the author of "Elijah." His appearance excited the deepest interest, and he was received with repeated applause. It is said that he spoke with a foreign accent, but was perfectly intelligible; and there was an evident disappointment, checked, apparently by a feeling of profound respect, or we should rather say of reverence, when he sat down, after speaking only the following words:—"I am sorry, my dear friends, I am very sorry, that I speak not the language of my apostolic people and nation; I can only say, God bless the great, glorious, and very dear people of England; God bless in time and eternity. Amen." (Much cheering.)

"Kindred in Christ, for his dear sake,"—

"A hearty welcome here receive."

(Cheers.)

#### City Missions of London.

The religious people of London are not only to the spiritual condition of their own vast population. They have a City Mission Society, whose anniversary was held on the 4th of May in Exeter Hall. From the report, we learn that that Society employs eighty-two missionaries. In its support Evangelical members of the Establishment and Dissenters are harmoniously united. Since the last meeting, through the instrumentality of their missionaries, 163 persons have become members and communicants of the church of Christ; 8,006 prayer-meetings had been held, during the year, in the houses of the poor, and by the instrumentality of the missionaries, 3,893 children had been brought under the influence of religious instruction.

Rev. EDWARD BICKERSTETH addressed the meeting, and in the course of his remarks said:

"When they remembered that within the radius of eight miles from St. Paul's there were one million of fellow-men neglecting altogether public worship; when, out of a population of 2,000,000, there were only 300,000 who were not mere infidels, or who were gathered together to any place of worship; when they reflected on the imminent danger of the world, they could but feel that it was a time of severe conflict, and some pseudosaints had left them to their fate, without their support in consequence of their advocating religious equality, still the churches were, as a whole, nobly sustaining and extending their principles, and contributing to the support of their benevolent institutions. In accordance with this statement is the increased number and efficiency of their colleges for the education of the poor, and the various receipts of their religious societies and the number of chapels that have been enlarged or dedicated. In reference to the latter, the following statistics, taken from the Congregational Magazine for January, 1842, will show the relative advancement of that body throughout the three kingdoms, from 1812 to 1835, and from then to 1841.

Number of Chapels	1812	1835	1841
England	98	140	183
Wales	916	373	463
Scotland	0	73	163
Ireland	29	36	56
Channel-Isle.	7	6	6
General Total,	1,021	1,921	2,449

Thus it will be seen that the addition made to the number of chapels from 1812 to 1835, a period of 23 years, was 990; while that made from 1835 to 1841, a period of six years, was 528. Of these chapels the editor says, "Let it not be supposed that this increase consists only in village chapels that cannot add, and will not be able to add, to their numbers." The majority of these chapels in our connection have been built since 1812. Indeed, anterior to that date there was scarcely a spacious and slightly chapel belonging to the body in town or country." It is not only in the addition made to the number of chapels that this advancement has been, but also in the increased dimensions, commensurability and elegance that have been given to others before standing. This especially

has been done in this country in many instances during the last ten years. Does this evince a diminution of power?" a losing of "hold" on the affections of the people? Rather, does it not evince the irrepressible energy of that system, which, under disadvantages formidable, and exacting so unjust, could thus so stealthily, yet rapidly advance? I feel no hesitation in saying that the serious, vital and extensive defection of many of the Episcopal clergy, from the great principles of the Reformation, and from the church with which it was connected, and especially the Congregational body, made henceforth the bulwark of Protestantism in England. May they have grace to unite with prudence, and to contend with many firmness, meekness and candor, "for the faith once delivered to the saints."

The Boston Recorder thinks that Dr. Tyng's veracity is not to be impeached, but that he probably obtained all his testimony from prejudiced members of the Established Church. The attendance at the Dissenting Chapels is known to be far more numerous than at the Churches of the Establishment.

"Now that war is over—our liberty is gained,—what is to be done with the colored soldiers, who have shed their blood in its defense? Must they be sent off out of the country, because they are black? or must they be sent back into slavery, now that they have risked their lives and shed their blood to secure the freedom of their masters? I ask, what became of these noble colored soldiers?"

Ah, venerable man! ask not such questions as that. They are arrows to this nation's heart. Our debt of obligation to those colored soldiers has been paid by withholding from them, and millions of their kindred, the liberty which we purchase for us by risking our lives in battle's thick affray. We have subjected them to slavery incalculably more cruel and degrading than our fathers endured before the revolution, and still the fathers endure.

"In slavery let them remain! Citizens! Christians!—When shall we be impelled, but by the debt of obligation to those colored soldiers, to purchase for us by risking our lives in battle's thick affray? We have subjected them to slavery incalculably more cruel and degrading than our fathers endured before the revolution, and still the fathers endure.

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